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OF MEMORY

IN THE OTHER LIFE.

PREFATORY REMARKS.

From the scope of Swedenborg's disclosures in respect to the other life, it appears that death is merely a form of development, by which the inner intellectual and moral nature of man is liberated from all connexion with the material body, in which it lives, and through which it manifests itself, in the present world. In this state of separation from the corporeal envelope by which it is invested here, the soul or spirit, which is the true man, retains in perfection all the distinguishing powers and attributes that go to constitute it what it is in the sphere of its terrestrial existence. It is there, as here, a being of sensation, will, affection, thought, and *memory*, with this difference, however, that all these faculties are there vastly heightened in their exercise, by reason of the removal of the various obstructions arising from the gross nature of the medium through which they acted on earth.

That the Memory survives death we are clearly taught in the Scriptures: "Son, *remember* that thou in thy life-time hadst thy good things," is a monition that conveys at once a law of our being and a source of retribution. The "opening" too, of the "books" in the final adjudication, is but a shadowed setting forth of the office of Memory, in revealing its treasured archives as the ground of eternal destiny to each individual of the race. The decisions of reason, left to its own light, abundantly confirm the inspired announcements, as it is scarcely possible to rest in the belief of personal identity in another state, but upon the basis of the continued function of this mysterious principle of our nature.

It cannot, therefore, be claimed that Swedenborg, in this department of his revelations, has advanced any thing absolutely new in the simple intimation, that a man's Memory goes with him into the spirit-world. But in his development of the law of operation of this faculty, and especially in the distinction of External and Internal as applied to the Memory, we are led deeper into the mysteries of mind than any one has ever penetrated before. Mere intellectual philosophy knows nothing of this distinction, because it has entirely failed in grasping the relation of the Love-principle to the Understanding-principle—the *Esse* to the *Existere*—of our inner constitution. It has not recognized all Thought as the product of Love, or as a Form of Affection, and consequently has had no adequate clue to the power which is exercised by the Ruling Love in giving adhesiveness to certain objects of Memory above others. According to Swedenborg, those things which are of the dominant love of the soul are inscribed on the interior life, and thus on the interior memory, and remain; while the various objects of lighter interest and more transient notice, become, not extinct in the other life, but what he terms dormant, or quiescent, though

capable of being at any time reproduced in all their original freshness. "Truths," he remarks, "are said to be impressed on the life, when they become of the will, and thence of the act; so long as they remain merely in the memory, and so long as they are viewed only intellectually, so long they are not impressed on the life; but as soon as they are received of the will, they then become of the life, inasmuch as the very *esse* of the life of man is to will and thence to act; neither are they appropriated to men till this is the case. Man hath, as it were, two books, on which are written all his thoughts and actions; those books are his two memories, the exterior and interior; those things which are written on his interior memory remain to all eternity, nor are they in any case blotted out; those things are principally what have been made of the will, that is, of the love, for the things which are of the love are of the will: this memory is what is meant by the book of every one's life."

It is possible that this distinction of External and Internal Memory may still encounter some difficulty of apprehension in ordinary minds, though it is evident from the extracts which follow that Swedenborg has labored the point as if with a special solicitude that it should be clearly understood. In order, however, to cast the light of a still stronger illustration upon it, the ensuing paragraphs are brought together from different parts of his works, all tending more or less directly to unfold the essential nature of the distinction asserted. As he is very copious in regard to what he terms "scientifics," which pertain for the most part to the Exterior Memory, the following elucidation on this head will be here important. "Scientifics are nothing else but things of the memory. All things which are learned and stored up in the memory, and which can then be called forth to the intellectual sight, are called scientifics, and in themselves are the things which constitute the intellectual principle of the natural or external man.*** It is further to be noted that scientifics or things of the memory, when they become things of man's life, vanish out of the exterior memory, as is usually the case with gestures, actions, discourses, reflections, intentions; in general with the thoughts and affections of man, when by continual use and habit they become, as it were, spontaneous and natural; but no other things become of man's life, than what enter into the delights of his loves, and form them, thus which enter into his will." "It may be expedient to say how the case is with things remaining in man after uses. Man from infancy even to the end of his life in the world, is perfecting as to intelligence and wisdom, and, if it shall be well with him, as to faith and love. Scientifics principally conduce to that use. Scientifics are imbibed by hearing, seeing, and reading, and are stored up in the external or natural memory. After they have performed the above use, they as it were vanish away from that memory. In this respect they are like those principles of instruction which have served man from infancy, as means of perfecting his moral and civil life, and which, after they have performed that use, and man hath thence derived life, perish from the memory, and remain only as to exercise or use. Thus man learns to speak, learns to think, learns to discern and judge, learns to converse morally, and to behave himself decently; in a word, learns languages, manners, intelligence, and wisdom. The scientifics, which served for those uses, are to be removed."

We may say, then, that in regard to Memory there is a species of intellectual filtration constantly going on in the mind, by which a portion of its contents passes, in a clarified form, from the external to the internal faculty thus denominated, and is thus permanently retained. It is the Ruling Love which governs the process. Whatever is in accordance with that Love is wrought into the Life, and thus receives a fixture in the Internal Memory, which puts it beyond the reach of removal; for the Life is evermore formed by the dominant Love, whether good or evil. The distinctness with which this principle is brought out and confirmed by Swedenborg, is entirely without a parallel in any other system, and from its striking to the very centre of the religious element within us, entitles it to the profoundest consideration of all thoughtful minds.

The uninitiated reader will doubtless find difficulty in conceiving the possibility of some of the items which enter into the ensuing description. Thus the intimation that "he who is delighted with studies reads and writes as before," cannot well fail to give a shock to all our ordinary preconceptions of the spiritual mode of existence in another life. But the solution which will be afforded in a future number, when we come to give an account of the correspondences and representatives in heaven, will probably go far to impart credibility to the statement. Meanwhile the phenomena of dreaming may be again referred to as affording somewhat of a clue to the right conception of the fact. A man dreams of reading or writing a letter or a book. The process, though real for the time being, is still spiritual; no material element whatever enters into it. It is the act of the spirit, and not of the body, for the bodily functions are then dormant. The spirit, in dreaming, is surrounded by scenery appropriate to a spirit, and is doubtless to read in it a pre-intimation of the *nature* of every thing which is objective to it in a disembodied state. "What," says Richter, "if we should find that at death our sleep leaves us, and our dreams remain?" We by no means say that the states are precisely similar, but we do say that if the spirit of man passes at death out of the material sphere, and yet lives in the exercise of its faculties of sensation and perception in a spiritual world, the objects then seen, heard, and touched, must be analogous in their nature to those perceived in dreams. For what other kind of objects exist in that world? Must not a spirit be conversant with spiritual things? A house, a garden, an animal, a bird, seen in a dream, is a spiritual object, seen by a spiritual eye; and the same objects seen in heaven must be of the same nature, and seen in the same manner. If then a book may be seen, read, or written in a dream, why not in heaven? And so of a thousand other things which enter into Swedenborg's disclosures of the other life. We shall be not a little mistaken if it be not at length universally conceded, that the *final cause* of dreams is to give us a somewhat definite idea of the future mode of existence. The grand obstacle to this at present is the inveterate and deeply cherished belief in the Christian world, formed upon the *letter* of certain texts of Scripture, of the resurrection of the body and the consequent restoration of a corporeal state of being under the laws and conditions of matter. One great feature of the mission of Swedenborg is undoubtedly to abolish this gratuitous conceit, as we do not scruple to term it, from the mind of Christendom. This result, however slowly effected, will yet be inevitable, as it is impossible that a sound interpretation of Scripture should not eventually harmonize with a sound philosophy of nature.—B.

1. It has hitherto been scarcely known to any one, that every man has two memories, one exterior, the other interior: and that the exterior is proper to his body, but the interior proper to his spirit.

2. Man, while he lives in the body, can scarcely know that he has an interior memory, because then the interior memory almost acts as one with the exterior memory; for the ideas of thought, which are of the interior memory, flow into the things which are of the exterior memory, as into their vessels, and are there conjoined. This case is the same as when angels and spirits speak with man; then their ideas, by which they converse with each other, flow into the expressions of man's language, and so conjoin themselves with these, that they know no otherwise than that they themselves speak in man's mother tongue, when yet the ideas alone are theirs, and the expressions into which they flow, are man's, concerning which circumstance I have frequently discoursed with spirits.

3. These two memories are altogether distinct from each other; to the exterior memory, which is proper to man when he lives in the world, pertain all

expressions of languages, also all objects of the external things of the senses, and likewise the scientifics which are of the world. To the interior memory pertain the ideas of the speech of spirits, which are of the interior sight, and all rational things, from the ideas whereof thought itself exists. That these things are distinct from each other, man does not know, as well because he does not reflect thereupon, as because he is in corporeals, and cannot so easily withdraw his mind from them.

4. Hence it is that men, while they live in the body, cannot speak with each other, but by languages distinguished into articulate sounds, or expressions, and cannot understand each other, unless they are acquainted with those languages; the reason is, because this is done from the exterior memory. Whereas spirits converse with each other by an universal language distinguished into ideas, such as are the ideas of thought itself, and thus can converse with every spirit, of whatever language or nation he had been in the world; the reason is, because this is done from the interior memory. Every man, immediately after death, comes into this universal language, because he comes into this interior memory, which, as was said, is proper to his spirit.

5. The interior memory vastly excels the exterior, and in comparison is as many thousands to one, or as what is lucid to what is dark; for myriads of ideas of the interior memory flow into one of the exterior memory, and there form a sort of general obscure (principle); hence all the faculties of spirits, and especially of angels, are in a more perfect state, as well their sensations as their thoughts and perceptions. The superior excellence of the interior memory to the exterior, may appear from examples; suppose one man to call another man, friend or enemy, to his remembrance, whose quality is known from the conversation of many years; in such case, whatever he then thinks concerning him, is presented as one obscure (principle), and this because he thinks from his exterior memory; but when the same man becomes a spirit, and recollects him, then whatever he thinks concerning him is presented as to all the ideas which he ever conceived respecting him, and this because he thinks from the interior memory. The case is similar in regard to everything; the thing itself, of which many things are known, presents itself in the exterior memory as one general something; but in the interior memory, it is presented as to all the particulars, the idea whereof had ever been suggested to him concerning that thing, and this in a wonderful form.

6. Whatever things a man hears and sees, and is affected with, these are insinuated, as to ideas and ends, into his interior memory, without his being aware of it, and in that they remain, so that not anything perishes; although the same things are obliterated in the exterior memory. The interior memory therefore, is such, that there are inscribed in it all the particular things, yea the most particular, which man has at any time thought, spoken, and done, yea which have appeared to him as a shadow, with the most minute circumstances, from his earliest infancy to extreme old age. Man has with him the memory of all these things when he comes into another life, and is successively brought into all recollection of them; this is the Book of his LIFE, which is opened in another life, and according to which he is judged; man can scarce believe this, but still it is most true: all his ends, which were to him in

obscurity, all that he had thought, and likewise all that he had spoken and done, as derived from those ends, are to the most minute point, in that book, that is, in the interior memory, and are made manifest before the angels, in a light as clear as day, whenever the Lord concedes it: this has at times been shown me, and evidenced by so much and various experience, that not the least of doubt is left.

7. It is known to no one hitherto, what the state of souls after death is in respect to the memory; but it has been given me to know, by much and daily experience now during several years, that man after death does not lose the least of those things which have been in his memories, as well in the exterior, as in the interior, so that no circumstance can be conceived so small or trifling, that it is not reserved with him; he leaves nothing at all therefore behind him at death, but only bones and flesh, which, while he lived in the world, were not animated of themselves, but by the life of his spirit, which was his purer substance annexed to corporeals.

8. But with his exterior memory, the case is this, that he has with him all and single things of it, yet it is not permitted him to use that memory, but only the interior. The causes are many: the first is, what was stated, that from the interior memory, in another life, man is able to speak and converse with all throughout the universe: a second reason is, that this memory is proper to a spirit, and adequate to his state, in which he then is; for exterior things, namely, scientific, worldly, and corporeal things, are adequate to man, and correspond to his state, when he is in the world and the body; whereas interior things, namely, rational, spiritual, and celestial things, are adequate and correspond to a spirit.

9. I once heard spirits discoursing together concerning this circumstance, that whatever is adopted as a principle, whatever be its quality, may be confirmed by things innumerable, insomuch, that to him who has confirmed himself, it may at length appear as altogether true, although it be false, and that it is easier to be persuaded of the false than of the true. That they might be convinced of this, it was proposed to them to consider among themselves, and discourse upon this, whether it is expedient for spirits to use the exterior memory; (spirits discourse together on such subjects far more excellently than man can either believe or conceive, but each according to his own affection.) The spirits who were for worldly and corporeal things, confirmed this by many arguments, endeavoring to show, that by the use of the exterior memory they should have lost nothing, but after death would have been men equally as they had been before; that thus they might have been able, by means of man, to come again into the world; that in the exterior memory consists the delight of life; and that in no other faculty and endowment is there intelligence and wisdom; besides many other arguments, whereby they confirmed themselves in their principle, until it appeared to them as true. But others then thought and spoke from an opposite principle, knowing that what they said was true, because it was from Divine order. They said, that if spirits were permitted to use the exterior memory, they would then be in a state of imperfection like what they had been in when they were men; that hereby they would be in gross and obscure ideas, in comparison with those which are in the interior

memory; and thus they would not only grow more and more foolish, but would also descend instead of ascending, consequently they would not live to eternity; for to immerse themselves again in things worldly and corporeal, would be to plunge themselves again into a state of death; and further, if it was allowed to spirits to use the exterior memory, that mankind would perish, inasmuch as every man is ruled of the Lord by spirits and angels, and if spirits from the exterior memory should flow into man, man could not think from his own memory, but from that of spirits; thus he would no longer be in possession of his own life and his own right, but would be obsessed; that obsessions in old time were nothing else than this; besides other arguments.

10. In order that I might know the nature of this case, how it is impossible for man to think from his own memory, if spirits flow in from the exterior memory, it was twice or thrice permitted that this should take place; and then I knew not otherwise, than that that was mine which was not mine, but a spirit's, and that I had thought those things before which I never did think; and this I could not perceive before the spirits retired.

11. A certain recent spirit was indignant because he did not remember more of the things which he had known in the life of the body, sorrowing on account of the delight which he had lost, and with which he had formerly been particularly gratified; but he was told, that in reality he had lost nothing, and that he then knew all and everything which he had ever known, but that in another life it was not allowable for him to call forth such things; and that it was enough that now he could think and speak much better and more perfectly, without immersing his rational, as before, in the gross, obscure, material and corporeal things, which were of no use in the kingdom into which he was now come: and that those things, which were in the kingdom of the world, were left behind, and he had now whatever conduced to the use of eternal life, and that he could not otherwise become blessed and happy; thus that it was of ignorance to believe, that in another life intelligence perishes with the disuse of the corporeal memory, when the real case is, that, as much as the mind can be withdrawn from things sensual and corporeal, so much is it elevated into things spiritual and celestial.

12. Inasmuch as men after death are in the interior memory, which was of their rational, hence it is, that they who have been distinguished in the world for their skill in languages, are not able to call forth into utterance a single expression of those languages; and that they who have been distinguished for skill in the sciences, are not able to recollect any thing of scientifics, and that these are sometimes more stupid than others. But whatever they have imbibed by languages or by sciences, this, because it has formed their rational, is brought forth into use; the rational thence procured, is that from which they think and speak; he who has imbibed falses by languages and sciences, and has confirmed himself therein, reasons only from falses, but he who has imbibed truths, reasons and speaks from truths; the affection is what gives life; the affection of evil what gives life to falses, and the affection of good what gives life to truths, for every one thinks from affection, and no one without affection.

13. That men after death, that is, spirits, lose not the smallest portion of the things pertaining to their exterior or corporeal memory, but have all the con-

tents of it, or all the memory with them, although it is not allowable to bring forth thence the particulars of their life, has been given me to know by much experience; as may appear evident from the following relations. Two spirits, whom I had known during their life in the body, and who were at enmity with each other, met together; when I heard one describing the genius and character of the other with many circumstances, also what opinion he had had concerning him, reciting an entire epistle which he had written to him, and many more things in a series which were particular, and were of the exterior memory, and which the other acknowledged, but without making any reply.

14. I heard a certain spirit reproaching another for withholding what was his due, and refusing to restore it, and this with circumstances pertaining to the exterior memory, so as to make the other ashamed; I heard the other also make his reply, and declaring the reasons of his doing so, all which particulars were of a worldly nature.

15. A certain female spirit was let into the state in which she was during her abode in the world, when she attempted to do a wicked deed, and then all the particulars of her thoughts, and of her conversation with another female, came forth as into clear daylight.

16. A certain female of the siren class, because she persisted in denying that she had been such in the life of the body, was let into a state of corporeal memory, and then her adulteries and enormities, which were scarce known to any one in her lifetime, were laid open, and recited in a series, amounting nearly to a hundred, as to the place where, and the persons with whom she had committed adultery, and what contrivances she had then used, and all this to the life, as in open day, whereby she was convicted.—Such particulars are produced from the exterior memory, and indeed to the life, with every circumstance, when any one is desirous to exculpate himself from what he has been.

17. A certain spirit was with me, whom I had not known in the life of the body, and when I asked him whether he knew whence he was, he did not know, but by means of the interior sight he was led by me through cities where I had been, and at length through the city whence he came, and then through the streets and public squares, all which he was acquainted with, and at last to the street where he himself dwelt; and if I had known the houses, how they were situated, I might also have known his house.

18. That men have with them in another life all and single things of the corporeal memory, was also very frequently made manifest to me from those whom I had known in their lifetime, in that when I spoke with them, they recollected all and single things which they had done when I was present, and which they had spoken, and which at such times they had thought. From these, and many other experiences, it has been given me to know certainly, that man carries with him into another life all things pertaining to the exterior or corporeal memory.

19. I have been instructed that the exterior memory, considered in itself, is nothing else but a something organic, formed of the objects of the senses, especially of the sight and hearing, in substances which are the principles of fibres, and that according to impressions received from those objects, varia-

tions of form are effected, which are reproduced, and that those forms are varied and changed according to changes of the state of affections and persuasions. Also that the interior memory is in like manner organic, but purer and more perfect, formed from the objects of interior vision, which objects are disposed into regular series, in an incomprehensible order.

20. I imagined, like other people, before I was instructed by living experiences, that it was absolutely impossible for any spirit to know what was in my memory, and in my thought, those things being solely with myself, and concealed : but I can assert, that spirits, who are with man, know and observe the minutest particulars of his memory and thoughts, and this more clearly than man himself does ; and that angels know and observe the very ends, how they bend themselves from good to evil, and from evil to good, and many more things than man knows, as those things which he has immersed in delights, and thereby as it were in nature, and natural propensities, and when this is done, they no longer appear, because he no longer reflects upon them. Let not man therefore any longer believe, that his thoughts are concealed, and that he must not give an account of his thoughts, and of his actions according to the quantity and quality of the thoughts which were in them ; for actions have their quality from the thoughts, and thoughts have their quality from the ends.

21. The things pertaining to the interior memory manifest themselves in another life by a certain sphere, whereby spirits are known at a distance, of what quality, that is, of what affection and what persuasion they are : this sphere exists from the activity of things in the interior memory.

22. With the interior memory the case is this, that there are retained therein not only all and single things, which man at any time from his infancy has seen and heard, and which he has thought, and spoke, and done, but also those things which in another life he sees and hears, and which he thinks, speaks, and acts : but this is with a difference ; they who are in the persuasion of the false, and in the lust of evil, imbibe and retain all things which agree with such persuasion and lust, for they enter as water into a sponge ; other things indeed also approach, but they make such a slight impression, that it is scarce known to be an impression. But they who are in the faith of truth, and in the affection of good, retain all things which are true and good, and hereby are continually perfected ; hence it is that they are capable of being instructed, and are instructed in another life.

23. There are spirits, of whose birth-place, by the Divine mercy of the Lord, we shall speak elsewhere, who have relation to the interior memory ; these wander about in companies, and by wonderful methods call forth whatever others know ; and whatever they hear, they communicate with their companions.

24. The quality of the memories is sometimes presented visible in another life, in forms which there alone appear (many things are there presented visible, which otherwise with men fall only into ideas) ; the exterior memory is thus presented to appearance like a callous substance, the interior like a medullary substance, such as is in the human brain ; hence also it is given to know what is their quality. The callosity of those, who, in the life of the body,

have exercised the faculty of memory alone, and thus have not cultivated their rational, appears hard, and inwardly striated. With those who have filled the memory with falsities, it appears hairy and rough, and this from the confused heap of things stored therein. With those who have exercised the memory from motives of self-love and the love of the world, it appears conglutinated and hardened. With those who, by scientifics, especially by such as pertain to philosophy, have desired to penetrate into Divine arcana, and were unwilling to believe anything until persuaded by such scientifics, it appears dark, and is of such a nature as to absorb the rays of light and turn them into darkness. With those who have been deceitful and hypocritical, it appears as if formed of bone and ebony, which reflect the rays of light. But with those who have been in the good of love and the truth of faith, no such callous substance appears, because their interior memory transmits the rays of light into the exterior, in the objects or ideas of which, as in their basis, or as in their ground, the rays are terminated, and there find delightful receptacles; for the exterior memory is the ultimate of order, in which things spiritual and celestial are softly terminated and reside, when goods and truths are therein.

25. I have discoursed with the angels concerning the memory of things past, and thence anxiety about things to come, and have been instructed, that the more interior and perfect the angels are, so much the less care they have about what is past, or thought about what is to come, and that thence also is their happiness; they say, that the Lord gives them every moment what to think, and this with blessedness and happiness, and that thus they are without cares and anxieties; also, that this was meant in an internal sense by the Israelites receiving manna *daily* from heaven, and by the *daily* bread prayed for in the Lord's Prayer, and, likewise, by the precept not to be solicitous about what they eat or drink, or with what they are clothed. But although they have no care about what is past, and no anxiety about what is to come, they have still the most perfect remembrance of what is past, and intuition of what is to come, because in every present of theirs there is both the past and the future; thus they have a more perfect memory than can ever be thought and expressed.

26. Men, during their abode in the world, who are in love to the Lord, and in charity towards the neighbor, have with themselves, and in themselves, angelic intelligence and wisdom, but hidden in the inmosts of their interior memory; which intelligence and wisdom can by no means appear to them, before they put off things corporeal; then the memory of particulars spoken of above, is laid asleep, and they are awakened into the interior memory, and successively afterwards into the angelic memory itself.—*Arc. Cel.*, 2469–2494.

THAT MAN AFTER DEATH IS IN ALL SENSE, MEMORY, THOUGHT, AND AFFECTION, IN WHICH HE WAS IN THE WORLD; AND THAT HE LEAVES NOTHING EXCEPT HIS EARTHLY BODY.

1. That man, when he passes out of the natural world into the spiritual, as is done when he dies, carries with him all things that are his, or which belong to him as a man, except his earthly body, has been testified to me by manifold experience; for man, when he enters the spiritual world, or the life after death, is in a body as in the world; to appearance there is no difference, since he does not perceive nor see a difference. But his body is then spiritual, and thus separated or purified from earthly things, and when what is spiritual touches and sees what is spiritual, it is just as when what is natural touches and sees what is natural: hence a man, when he has become a spirit, does not know otherwise than that he is in his body in which he was in the world, and thence he does not know that he has deceased.

2. A man-spirit also enjoys every external and internal sense which he enjoyed in the world; he sees as before; he hears and speaks as before; he also smells and tastes, and when he is touched, he feels the touch as before: he also longs, desires, craves, thinks, reflects, is affected, loves, wills, as before; and he who is delighted with studies, reads and writes as before. In a word, when a man passes from one life into the other, or from one world into the other, it is as if he passed from one place into another; and he carries with him all things which he possessed in himself as a man, so that it cannot be said that the man after death, which is only the death of the earthly body, has lost any thing of himself. He also carries with him the natural memory, for he retains all things whatsoever which he has in the world heard, seen, read, learned, and thought, from earliest infancy even to the end of life; but the natural objects which are in the memory, because they cannot be reproduced in the spiritual world, are quiescent, as is the case with a man when he does not think from them: but still they are reproduced when it pleases the Lord. But concerning this memory, and concerning its state after death, more will be said in what presently follows. That such is the state of man after death, the sensual man cannot at all believe, because he does not comprehend it; for the sensual man cannot think otherwise than naturally, even about spiritual things; wherefore those things which do not affect his senses, that is, which he does not see with the eyes of his body, and touch with his hands, he says do not exist, as it is read concerning Thomas, John xx. 25, 27, 29.

3. But still the difference between the life of man in the spiritual world, and his life in the natural world, is great, as well with respect to the external senses and their affections, as with respect to the internal senses and their affections. Those who are in heaven perceive by the senses, that is, they see and hear, much more exquisitely, and also think more wisely, than when they were in the world: for they see by the light of heaven, which exceeds by many degrees the light of the world; they hear also by a spiritual atmosphere, which likewise by many degrees surpasses that of the earth. The difference of these external senses is as the difference between sunshine and the obscurity of a mist, in the world, and as the difference between the light at mid-day and the

shade at evening ; for the light of heaven, because it is divine truth, gives to the sight of the angels to perceive and distinguish things the most minute. Their external sight also corresponds to the internal sight, or to the understanding ; for with angels one sight flows into the other, so that they act as one ; hence they have so great acuteness. In like manner also the hearing corresponds to their perception, which is as well of the understanding as of the will ; hence in the sound and words of one speaking they perceive the most minute things of his affection and thought ; in the sound the things which are of affection, and in the words the things which are of thought.

4. But the rest of the senses with the angels are not so exquisite as the senses of seeing and of hearing, because seeing and hearing are serviceable to their intelligence and wisdom, but not the rest ; which, if they were in a like degree exquisite, would take away the light and delight of their wisdom, and would bring in the delight of pleasures, which are of the various appetites and of the body, which obscure and debilitate the understanding in proportion as they prevail : as also is the case with men in the world, who are gross and stupid as to spiritual truths, in proportion as they indulge the bodily taste and yield to the blandishments of the touch. That the interior senses of the angels of heaven, which are of their thought and affection, are also more exquisite and perfect than what they had in the world, may be manifest from what has been said and shown in the article concerning the wisdom of the angels of heaven, n. 265-275. But as to the state of those who are in hell respectively to their state in the world, the difference also is great ; for as great as is the perfection and excellence of the external and internal senses with angels who are in heaven, so great is the imperfection with those who are in hell. But the state of these will be treated of in what follows.

5. That man, when he passes out of the world, has also with him all his memory, has been shown by many circumstances ; concerning which many things worthy to be mentioned have been seen and heard, some of which I will relate in order. There were those who denied their crimes and villanies which they had perpetrated in the world ; wherefore, lest they should be believed innocent, all were disclosed, and were recounted from their memory in order, from their earliest age to the latest ; they were principally adulteries and whoredoms. There were some who had deceived others by wicked arts, and who had stolen : their deceits and thefts were also enumerated in a series, many of which were known to scarcely any one in the world, except to themselves alone ; they also acknowledged them, because they were made manifest as in the light, with every thought, intention, delight, and fear, which then together agitated their minds. There were some who had accepted bribes, and had made gain of judgment : they from their memory were in like manner explored, and from it were recounted all things, from the first period of their office to the last ; every particular, as to quantity and quality, together with the time, and their state of mind and intention, all which things were at the same time brought to their recollection, and shown to their sight, which were more than several hundreds. This was done with some ; and what is wonderful, their memorandum-books themselves, in which they had written such things, were opened and read before them, from page to page. There were

some who had enticed virgins to acts of fornication, and who had violated chastity, and they were called to a similar judgment; and every particular of their crimes was drawn forth and recited from their memory: the very faces of the virgins and women were also exhibited as present, with the places, conversation, and purposes, and this as suddenly as when anything is presented to view; the manifestations continued sometimes for hours together. There was one who had esteemed backbiting others as nothing, and I heard his backbitings recounted in order, and defamations also, with the very words, the persons concerning whom and before whom; all which were produced and presented to the life at the same time; and yet everything was studiously concealed by him when he lived in the world. There was a certain one who had deprived a relative of his inheritance, under a fraudulent pretext: he also was in like manner convicted and judged, and what was wonderful, the letters and papers which passed between them were read in my hearing, and it was said that not a word was wanting. The same person also, shortly before his death, clandestinely destroyed his neighbor by poison, which was disclosed in this manner. He appeared to dig a hole under feet, from which a man came forth, as out of a sepulchre, and cried out to him, What hast thou done to me? Then everything was revealed, how the murderer talked with him in a friendly manner, and held out the cup; also what he thought before, and what afterwards came to pass; which things being disclosed, he was sentenced to hell. In a word, all evils, villanies, robberies, artifices, deceits, are manifested to every evil spirit, and brought forth from their very memory, and they are convicted; nor is there any room given for denial, because all the circumstances appear together. I have heard also from the memory of a certain one, when it was seen and surveyed by the angels, what his thoughts had been during a month, one day after another, and this without fallacy; which were recalled as he himself was in them on those days. From these examples it may be manifest, that man carries along with him all his memory, and that there is nothing so concealed in the world, that it is not manifested after death; and this in the company of many, according to the Lord's words: "There is nothing hidden which shall not be uncovered, and nothing concealed which shall not be known; therefore the things which ye have said in darkness shall be heard in light, and what ye have spoken into the ear shall be preached on the house-tops," Luke xii. 2, 3.

6. When man's acts are disclosed to him after death, the angels to whom is given the office of inquisition, look into his face, and the search is extended through the whole body, beginning from the fingers of one hand, and of the other, and thus proceeding through the whole. Because I wondered whence this was, it was disclosed to me, namely, that as all things of the thought and will are inscribed on the brain, for their principles are there, so also they are inscribed on the whole body; since all the things of thought and will proceed thither from their principles, and there terminate, as in their ultimates. Hence it is, that the things which are inscribed on the memory, from the will, and thence its thought, are not only inscribed on the brain, but also on the whole man, and there exist in order, according to the order of the parts of the body. Hence it was made evident, that man in the whole is such as he is in his will

and thought thence, so that an evil man is his own evil, and a good man his own good.

7. From these things also it may be manifest what is meant by the book of man's life, spoken of in the Word, namely, this, that all things, both which have been acted and which have been thought, are inscribed on the whole man, and that they appear as if read in a book when they are called forth from the memory, and as if seen in effigy, when the spirit is viewed in the light of heaven. To these things I would add something memorable concerning the memory of man remaining after death; by which I was confirmed, that not only general things, but also the most singular, which have entered the memory, remain, and are never obliterated. There appeared to me books with writings therein as in the world, and I was instructed that they were from the memory of those who wrote, and that there was not a single word wanting there, which was in the book written by the same person in the world; and that thus from the memory of another may be taken the minutest particulars, even those which he himself in the world had forgotten. The reason was also disclosed, namely, that man has an external and an internal memory, an external memory which is of his natural man, and an internal which is of his spiritual man; and that every thing which man has thought, willed, spoken, done, also which he has heard and seen, is inscribed on his internal or spiritual memory: and that the things which are there are never erased, since they are inscribed at the same time on the spirit itself, and on the members of its body, as was said above; and thus that the spirit is formed according to the thoughts and acts of its will. I know that these things appear as paradoxes, and thence are scarcely believed, but still they are true. Let not man therefore believe, that any thing which a man has thought in himself, and has done in secret, is concealed after death: but let him believe that each and all things then appear as in clear day.

8. Although the external or natural memory is in man after death, still the merely natural things which are therein are not reproduced in the other life, but the spiritual things which are adjoined to the natural things by correspondences; which things, nevertheless, when they are presented to the sight, appear in a form altogether similar, as in the natural world; for all things which appear in the heavens, appear in like manner as in the world, although in their essence they are not natural, but spiritual, as may be seen shown in the article concerning representatives and appearances in heaven, n. 170-176. But the external or natural memory, as to those things therein which are derived from what is material, and from time and space, and from all other things which are proper to nature, does not serve the spirit for that use in which it had served it in the world; for man in the world, when he thought from the external sensual, and not at the same time from the internal sensual, or the intellectual, thought naturally and not spiritually; yet in the other life, when the spirit is in the spiritual world, he does not think naturally, but spiritually; to think spiritually is to think intellectually or rationally. Hence it is, that the external or natural memory, as to those things which are material, is then quiescent, and those things only come into use which man has in the world imbibed by means of material things, and has made rational.

9. The reason why the external memory is quiescent as to those things which are material, is, because they cannot be reproduced: for spirits and angels speak from affections and thence thoughts, which are of their mind; wherefore those things which do not agree with them, they cannot utter, as may be manifest from what was said concerning the speech of angels in heaven, and concerning their speech with man, n. 234-257. Hence it is, that so far as man has become rational in the world by languages and by sciences, so far he is rational after death, and not at all in proportion to his skill in languages and sciences. I have spoken with several, whom those in the world believed to be learned because they were acquainted with ancient languages, as Hebrew, Greek, and Latin, and who had not cultivated their rational by the things which are written in them; some of them seemed as simple as those who knew nothing of those languages, and some appeared stupid, but still there remained with them a pride as if they were wiser than others.

10. I have spoken with some, who believed in the world that man is wise in proportion to the extent of his memory, and who also had enriched the memory with many things, and spoke almost from it alone, thus not from themselves but from others, and had not perfected their rational at all by the things of memory: some of them were stupid, some sottish, not at all comprehending any truth, whether it be a truth or not, and seizing upon all fables which are passed off for truths by those who call themselves learned; for from themselves they can see nothing, whether it be so or be not so; consequently they can see nothing rationally, when they hear others. I have also spoken with some who had written much in the world, and indeed on scientific subjects of every kind, and who thence had acquired a wide reputation for learning. Some of them, indeed, could reason concerning truths whether they be truths or not truths; some understood, when they were turned to those who were in the light of truth, that they were truths, but still they were not willing to understand them, wherefore they denied them when they were in their own fables, and thus in themselves; some had no more wisdom than the unlearned vulgar: thus each was affected differently, as he had cultivated his rational by the scientifics which he wrote and copied.

11. But those who were opposed to the truths of the church, and thought from scientifics, and confirmed themselves by them in fables, did not cultivate their rational, but only the faculty of ratiocinating, which faculty in the world is believed to be rationality. But it is a faculty separate from rationality; it is the faculty of confirming whatsoever it pleases, and from preconceived principles and from fallacies, to see fables and not truths: such persons cannot ever be induced to acknowledge truths, since truths cannot be seen from fables, but fables may be seen from truths. The rational of man is like to a garden and a shrubbery, and also to ground newly plowed: the memory is the ground, scientific truths and knowledges are the seeds, the light and heat of heaven produce; without these there is no germination: so also it is, unless the light of heaven, which is divine truth, and the heat of heaven, which is divine love, are admitted; from these alone is the rational. The angels are exceedingly grieved that the learned, for the most part, ascribe all things to nature, and that thence they have closed for themselves the interiors of their own minds,

so that they can see nothing of truth from the light of truth, which is the light of heaven. In the other life, therefore, they are deprived of the faculty of ratiocinating, lest by reasonings they should disseminate falses among the simple good, and should seduce them ; and they are sent into desert places.

12. Men who are in love to the Lord and in charity towards the neighbor, while they live in the world, have with them and in them angelic intelligence and wisdom, but stored up in the inmosts of their interior memory, which intelligence and wisdom cannot in any wise appear to them, until they put off corporeals ; the natural memory is then laid asleep, and they awake into the interior memory, and successively afterwards into angelic memory itself.

13. How the rational may be cultivated, shall also be told in few words. The genuine rational consists of truths, and not of falses ; what is from falses is not rational. Truths are of three kinds, they are civil, moral, and spiritual ; civil truths relate to those things which are of judgment, and which are of government in kingdoms, in general to what is just and equitable there : moral truths relate to those things which are of the life of every man in regard to societies and companies ; in general to what is sincere and right, and specifically to virtues of every kind : but spiritual truths relate to those things which are of heaven and of the church, in general to the good which is of love and the truth which is of faith. There are three degrees of life with every man ; the rational is opened to the first degree by civil truths, to the second degree by moral truths, and to the third degree by spiritual truths. But it is to be known, that the rational from them is not formed and opened by man's knowing them, but by his living according to them ; and by living according to them is meant to love them from spiritual affection : to love them from spiritual affection is to love what is just and equitable because it is just and equitable, what is sincere and right, because it is sincere and right, and what is good and true, because it is good and true ; but to live according to them and to love them from corporeal affection, is to love them for the sake of one's self, his reputation, honor, or gain.

14. Wherefore as far as man loves those truths from corporeal affection, so far he becomes not rational, for he does not love them, but himself, whom the truths serve as servants a lord ; and when truths become servants, then they do not enter the man, and open any degree of his life, not even the first, but only reside in the memory, as scientifics under a material form, and there conjoin themselves with the love of self, which is corporeal love. From these things it may be manifest, how man becomes rational, namely, that he becomes rational to the third degree by the spiritual love of good and truth, which are of heaven and the church ; to the second degree by the love of what is sincere and right ; and to the first degree by the love of what is just and equitable : the two latter loves also become spiritual from the spiritual love of good and truth, because this flows into them, and conjoins itself to them, and forms in them as it were its own faces.

15. Spirits and angels have memory equally as men ; for whatever they hear, see, think, will, and do, remains with them, and also by it their rational is continually cultivated, and this to eternity : hence it is that spirits and angels are perfected in intelligence and wisdom by the knowledges of truth and

good, equally as men. That spirits and angels have memory, has also been given me to know by much experience : for I have seen that from their memory all things were called forth, which they had thought and done, both in public and in private, when they were with other spirits ; and also that those who were in any truth from simple good, were imbued with knowledges, and by these with intelligence, and were afterwards raised up into heaven. But it is to be known, that they are not imbued with knowledges, and by them with intelligence, beyond the degree of affection of good and of truth in which they were in the world : for with every spirit and angel the affection remains, both in quantity and quality, such as it had been in the world, and this is afterwards perfected by impletion, which also is done to eternity : for there is nothing but what is capable of being filled to eternity, since everything may be infinitely varied, thus by various things be enriched, consequently may be multiplied and fructified ; there is no end to any good thing, because it is from the Infinite. That spirits and angels are continually being perfected in intelligence and wisdom by the knowledges of truth and good, may be seen in the articles concerning the wisdom of the angels of heaven, n. 265-275 ; concerning the nations and people out of the church in heaven, n. 318-328 ; and concerning infants in heaven, n. 329-345 ; and that this extends to the degree of the affection of good and of truth in which they have been in the world, and not beyond it, n. 349.—*H. & H.*, 461-469.

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